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AN

ESSAY

FOR THE

CONVERSION

OF THE

IRISH;

SHEWING

That 'tis their *Duty* and *Interest*

To Become

PROTESTANTS.

In a Letter to Themselves.

S. BASIL, EPIST. 80.

Let the Holy Scriptures be Arbitrators between Us, and whosoever hold Opinions consonant to those Heavenly Oracles, Let the Truth be adjudged on their side.

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To my Country-Men, *The ROMAN CATHOLICKS of* IRELAND.

Gentlemen,

Sect. 1. I May with Reason expect that you should give some Regard to the following Admonitons, since They Result from the *Compassion* of a *Gentleman*, the *Charity* of a *Christian*, and the *Affection* of a *Friend*; and their Design is to promote the *Safety and Happiness* of the *Kingdom* in general, and of *You* in particular.

Sect. 2. Nor ought it to disoblige you, that I explain my Friendship not to extend to your *Popery*, or your *Vices*; since 'tis the Design of this Epistle to Reform both These. 'Tis better that my Affection should be founded, as it is, upon the *Good Qualities* you are endued with, and the Disposition I think I perceive in You at This Time to a *General Conversion*, and to become *Good Subjects* and *Good Christians*.

Sect. 3. And since 'tis your *Interest* to be so, That you may live Comfortably in *This* World, and be Happy in the *Next*, you ought to be Diligent in *Finding out*, and Careful in *Pursuing* the proper Methods for Attaining those Important Ends.

Sect. 4. But because they are most Obedient to their *Physician*, who are throughly Convinced that their Distemper is *Dangerous*, I ought first to Enquire how far you are from being *Good Subjects* or *Good Christians*, whilst you continue *Papists*, in hopes it may prepare you to receive my Directions the more readily for your *Amendment* in both,

Sect. 5. How far too many of You are from being *Good Subjects* to a Proteſtant *King*, whom you believe *Damn'd*, and wiſh *Dethron'd*, your own Hearts can teſtifie, as your Tongues do every day, whilſt they expreſs the Exultations of your Souls at every Misfortune that befalls the *Engliſh*, and the Diſſatisfaction of your Minds at the Glorious Succeſſes of Our *Victorious King*: Examine your own Hearts, How much were you griev'd at that Common Good of a *General Peace?* How loth were you to believe it, even after it was *Proclaim'd?* How many Ridiculous and Improbable *Stories* did you either *Invent* or Promote to keep up the Spirits of your *Party*, during the War, and particularly that groundleſs Sham of *England's being left out of the Peace?* How often have you wiſh'd Succeſs to thoſe Enemies of Chriſtianity the *Turks*, in hopes it might divert the Confederate Princes, and promote the Deſigns that were formed to Enſlave *Chriſtendom?* How zealous were you for Arbitrary Power in the late Reigns, in order to bring in *Popery* upon the Ruines of the *Laws* and *Liberties* of your Country? But not to inſiſt upon the *Words* of your *Mouths*, or the *Meditations* of your Hearts, Let us reſort to *Action*, and Enquire how it has been in former Times; and ſure it could not be well with Thoſe who ſtifled the operations of their own Reaſon, and gave themſelves up to the Conduct of *Popiſh Clergy*, whoſe Oath is ſo ſtrict, that as the *Friar* confeſſed, *They muſt be perjur'd to the Pope, if they prove True to the King.*

Sect. 6 As to the Time before the *Conqueſt*, your own Procurator-General, *Peter Walſh* confeſſes, *That never any Nation upon Earth came near the* Mileſian Iriſh, *in the moſt Unnatural Feuds that have been heard of*; *Feuds* (ſays he) *ſo prodigiouſly Bloody, that as they were firſt Founded, ſo they ſtill encreaſed and Continued in Blood, from the Foundation of the Monarchy in the Blood of* Heber, *to the Murder of the Penultimate Monarch*, Moriarta Mac Neil; *Feuds continued with*

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the greatest Pride, most Hellish Ambition, and cruellest Desires of Revenge, and followed with the most horrible Injustices, Rapines, Desolations, Perfidiousness, Rebellions, Treacheries and Murders, for almost 2000 Years. He proceeds, and says, *That we never read of any other People in the World, so Implacably, so Furiously, so Eternally set upon the Destruction of one another.* He tells you of 600 Battels fought Cruelly and Unnaturally by Men of the same Country, Language, Lineage, and Religious Rites, Tearing out the Lives of one another for Dominion or Revenge; and that 118 *Irish Monarchs* were slaughter'd by *their own Subjects*, whereof 94 were *Murder'd*, and 86 of them succeeded by the *Regicides*.

Sect. 7. And now, Gentlemen, pray consider whether any *Christian* ought to boast of the Loyalty of such *Ancestors*, or glory in the *Religion* of such *Fore-fathers*.

Sect. 8. But as it was thus bad before the *Conquest*, it has not been much better since; for it is manifest that there have been more *Rebellions* in *Ireland* since the *Conquest*, than there have been in any two Kingdoms of *Europe* within that period.

Sect. 9. But because the greatest Pretensions of *Irish Loyalty* were made to the Royal Family of the *Stuarts*, who (they say) were of their *Milesian* Blood and Lineage, and Descended from the Ancient Monarchs of *Ireland*, it will be fit to give you a Summary View of your Ancestors Behavior, and your own, in their Reigns.

Sect. 10. And first for King *James I.* 'Tis certain that he had but little respect from the *Irish*; for as soon as they understood him to be a *Protestant*, and Resolv'd to continue so, they oppos'd his Government: Even the great Cities and Towns that had been stanch in former Rebellions, were deeply Engaged in this. *Limrick*, *Kilkenny*, *Clonmel*, and *Wexford*, were of this Number; but *Waterford* and *Cork* were more obstinate than the rest, so that the Lord *Mountjoy* found it ne- 1603.

ceſſary to march in Perſon with the *Army* to Reduce them.

Sect. 11. This was follow'd by the Gun-Powder-Treaſon in *England*, and ſoon after was
1607. the Conſpiracy of the Earls of *Tyrone* and *Tyrconnel*, and their Accomplices in *Ireland*, which being diſcovered, they fled to *Spain*,
1608. and the next year, upon promiſe of their Return with Succours, Sir *Cahir O Dogherty* ſeiz'd *Derry* and *Culmore*, and murdred the Governour and took the Field; but about five months after he was defeated and ſlain, which diſcouraged all other Rebellions in that Reign; tho' the Seditious Behaviour of the *Popiſh Membery* in the *Parliament*, *Anno* 1613. came very near one, and did in effect Threaten it.

Sect. 12. The next that Aſcended the Throne was King *Charles I. Who without doubt had as good Title as his Son King James II.* And yet the Iriſh did Rebel againſt him (*Anno* 1641.) at a time when he was very much diſtreſs'd and in a manner more *Barbarous* and *Bloody* than ever had been known before; And when that Kings Affairs requir'd a Peace, the Iriſh Papiſts, and eſpecially thoſe of the Nuncio's Party, (*tho' they boaſted of Loyalty then, as loudly as they do now*) undutifully held him to *Difficult* and *Deſtructive* Conditions, and Vary'd and Inhanc'd upon him, as his Neceſſities increas'd; and when the Peace of 1646. was made, it was within three weeks after Perfidiouſly Broken by *Publick Edict* of the *Clergy* at *Waterford*. Thoſe that did obſerve it. were Excommunicated by the *Nuntio*; and the *Kings Heralds* that went to proclaim it, were baſely Affronted both at *Waterford* and *Limrick*, to the great hazard of their Lives, and contrary to Allegiance, Good Manners, and the Law of Nations.

Sect. 13. Nor were they more dutiful in His Majeſties Extremities, for they delayed the Peace of 1648 until a Fortnight before his *Death*, and even then *Forc'd* Conditions upon Him that *Haſtned* his Fate:

Fate: And this *Peace* alſo was perfidiouſly violated, as well as the former; not only becauſe *Limrick*, *Waterford* and other great Towns, would not obey the Lord Lieutenant (*Ormond*) according to Stipulation, but alſo becauſe they *Perſecuted* him with a Thouſand *Affronts* and *Indignities*, and at laſt *Drove* him out of the *Kingdom*, even whilſt he was *Cloathed* with the *Royal Authority*. And they were no leſs Undutiful to the Lord Deputy (*Clanrickard*) tho he was of their *Own Religion*; ſo that they had no other Quarrel to him, but that he was the King of *England's Deputy*; and yet without his Concurrence or Knowledge, they ſent Agents to Offer the Kingdom to the *Pope*, the *French King*, the *Duke of Lorain*; or indeed any Body that would take it from the *Engliſh*.

Sect. 15. As to the Reign of King *Charles* II. they lived in too much *Hopes*, to plunge themſelves into *Open Rebellion*: However, they gave this Demonſtration of their *Inclinations*, That in a National Synod held by Extraordinary Favour at *Dublin*, *Anno* 1666. They refuſed to let the People take an Oath of *Allegiance*, which their own Procurator-General, *P. W.* had fram'd for them; but on the contrary, Perſecuted him and his Adherents for endeavouring to Bind them to a *Heretick Government* by ſo ſtrict an Oath; and they alſo refuſed to beg Pardon for the Rebellion of 1641. one of their Biſhops publickly averring, *That he knew none at all guilty of any Crime for any thing done in the War.*

Sect. 16. And as for King *James* II. You muſt allow that your Partiality was to his *Popery*, and not to his *Perſon*, or his *Title*; and that you valued him as your *Popiſh Friend*, and not as an *Engliſh King*, ſince you paid him no more *Reſpect* or *Loyalty*, than your *Own Intereſt* required; and when that varied, you ſhewed little Reſpect to *Him* or *His Intereſt*, but on the contrary us'd him very ill in many things, and particularly in the Inſtances following.

Sect. 17.

Sect. 17. First, Whereas nothing could more Prejudice or Disoblige the People of *England*, or Defeat King *James*'s hopes of being Restor'd there, than the ill Usage of the *Protestants*, especially Clergy-men, in *Ireland*; yet did you Barbarously and Ungratefully abuse the *English* in all parts of the Kingdom; you Assaulted and Wounded some of the Clergy, and forc'd from them several of their *Churches*, contrary to *Law*, and contrary to King *James*'s *Express Command*, whom you *Aw'd* to that degreee, That tho he issued a Proclamation to prevent leizing any More *Churches*, yet he did not think fit to insert a Clause for the *Restitution* of those that were illegally taken before.

Sect. 18. Secondly, Contrary to King *James*'s Intereſt and Inclination, and to the Fundamental and Inherent *Right* of the Crown of *England*, you made This *Kingdom* Independent of *That*; You forc'd him to call a *Parliament* Unseasonably, when he had need of the Members to promote the Siege of *Derry*. You baffled *Poyning*'s *Law*, and Repeal'd the *Act of Settlement*, and Prohibited *Appeals* and *Writs of Error* from hence to *England*.

Sect. 19. Thirdly, Whereas you had Cried Up and Asserted King *James*'s *Dispensing Power* in *England*, and therefore should have done so in *Ireland*, that we might have thought you *in Earnest*, yet you were so far from this, that by your Severe Bill of *Attainder*, whereby you endeavour'd to Ruine Women and Children, some that were never in *Ireland*, and more that had never done you any harm, you took away the King's Power to *Pardon*, which is the Inherent Right of the Crown.

Sect. 20. Fourthly, Tho the Chancellorship and Treasurership of *Christ-Church Dublin*, were founded by Queen *Mary*, and the Nomination to those Dignities reserved to her and her Successors; yet did the Titular *Archbishop* of *Dublin* clandestinely obtain Bulls from *Rome*, and put in two Priests into those Places against King *James*'s Will; and tho he offer'd

offer'd them *Equivalents*, yet they Conteſted the matter ſo *Obſtinately* with him, that he was forc'd to pronounce the Bulls *Surreptitious*, and to write to *Rome* to Juſtifie himſelf in a long Letter, wherein he complains heavily of this Undutiful *Attempt* upon his *Undoubted Right*, lamenting that the *Clergy* were not ſatisfied to Invade his *Prerogative* in other matters, without *Intruding* even into his *Chappels Royal*.

Sect. 21. So that 'tis manifeſt that the Pretended *Loyalty* of Superſtitious and Bigotted Papiſts, eſpecially Clergy-men, is appropriated to the Court of *Rome*, and not to the Crown of *England*: And if you will conſider that you in *Ireland*, who believe the *Supremacy* and *Infallibility* of the *Pope*. (whenever the Pope *Excommunicates* the *King*, as *Paul* III. did *Henry* VIII. and *Pius* V. did Queen *Elizabeth*) muſt either renounce your *Allegiance* or your *Religion*, and turn either *Proteſtants* or *Rebels*; and if you will likewiſe conſider Father *John Talbot* the Jeſuit's *Aſſertion*, *That it is to no purpoſe to Exact an Oath of Allegiance from Papiſts, becauſe 'tis lawful in Point of Conſcience to break that Oath the next hour, provided you follow the Doctrine of Probabilities, and underſtand that any one Doctor is of that Opinion*: You will perhaps be of my Sentiment, *That 'tis difficult for one that is Govern'd by a Popiſh Prieſt, to be a Good Subject to a Proteſtant King*. And this may lead you to *Examine*, and conſequently to *Deteſt*, and ſhake off a Religion ſo Inconſiſtent with True Loyalty.

Sect. 22. My next Enquiry ſhould be, Whether you are good *Chriſtians*, or can be ſo, whilſt you are wrap'd up in ſo much *Superſtition* and *Ignorance*: Pray conſider whether your Religion does not conſiſt too much in *Outward Shew* and *Pageantry*, without the *Power of Godlineſs* in your Hearts: How formal and vain is your *Devotion*, that is ſatisfied with the *Number* of *Prayers*, without regarding the *Words* or underſtanding the *Meaning*, and without any Intention or Attention of the Mind? How hypo-

critical

critical are your *Mortifications*, whilst they are perform'd sometimes by *Deputy*, and sometimes in a Trivial and Ridiculous *Pennance*? Is it not a Mockery to pretend to *Fast* upon the best *Fish Fruit, White-meats*, and *Wine*, that can be got? In a word, Do not you place your *Piety* in being of a *Party*, and make *Unity and Communion with the Pope*, the Sum and Substance of *Christian Religion*, and expect your Salvation from meer Chimerical Notions, such as the *Treasures of the Church*, the *Indulgence* of the Pope, the *Absolution* of the Priest, and the *Purifications* of Purgatory, with very little regard to *Holiness, without which no Man shall see the Face of GOD?*

Sect 23. And hence it is that the two Crying Sins of the Nation, *Theft* and *Perjury*, which are rarely found amongst *Protestants*, are so common among you, that the one is become an *Epithet*, and the other *Proverbially Scandalous*: The *Protestants* know, they must make Restitution, if possible, or be Damn'd; and therefore few of that Communion, but notorious profligate Reprobates, will either *Forswear* or *Steal*. But you are not under this *Awe*, having too often some Sophistical Pretence or other to Justifie or Excuse you; and at worst fancying that you may be absolved at an easie Rate, either by Confession and slight Pennance, or if that fails, by a few turns in Purgatory.

Sect. 24. And thus have many by these Loose Notions been deluded to the *Gallows*, and more to *Hell*, who had never been thus miserably cheated of their Lives and their Souls, if they had been used to Sound Doctrine and good Sermons, or suffered to Read the holy Scriptures, and other good Books, that might better instruct them.

Sect. 25. But the Priest will say, He does warn you of these Vices, and preach Restitution; but Experience has convinc'd us, that whatever he says on that Subject, is very *Cold* and Ineffectual, and that he does countenance the contrary Practice; since all is discover'd to him in *Confession*, and yet no

Restitu-

Reſtitution is made but to ſpecial *Friends*, or ſuch whom the Prieſt is afraid of: And ſince without Reſtitution he gives Abſolution, and adminiſters the Sacrament not only to *Petty Thieves*, but to *Proclaim'd Tories* and *Rapparees*, who were to Rob and Murther again the next Day.

Sect. 26. For GOD's ſake, Gentlemen, do not ſuffer your ſelves to be thus Impos'd upon: Pray look back a little, and enquire, Was it not the Prieſts that were the Original of *Rapparees*? Did not they enjoyn every one upon pain of Excommunication, to bring a *Rapary*, or Half Pike, in his hand to Maſs? Did not they Head the Rabble, and in many Places at Noon-Day with Bag-Pipes and other Circumſtances of Jollity and Inſolence plunder their Proteſtant Neighbours? Were there ever more *Perjuries*, or greater *Villanies* committed in ſo ſhort a time, than whilſt the *Popiſh Clergy* had the Aſcendant? Or would your greateſt Enemies deſire more, than Liberty to *Copy after your Example*, and to ſerve you *Now*, as barbarouſly as you ſerved Them *Then*?

Sect. 27. In ſhort, How can you pretend to be *Good Chriſtians*, and to obey the Will of GOD, whilſt you are ſo ignorant what it is, and know ſo little of it? You are utter Strangers to the *Holy Scriptures*, which are the Word of GOD; and even the Prayers and Offices of your Church, are in a Language you do not underſtand: Scarce one in a Thouſand of you can give a Tolerable Account of the Chriſtian Faith, or the Hope that is in him, but is contented with a Jingle, *To believe as the Church believes*, which is, *He knows not what*; and in effect, he thinks that a blind Obedience to the *Avarice and Ambition of the Clergy*, will ſerve him inſtead of the Practice of *Chriſtian Vertues*.

Sect. 28. And Gentlemen, Since it is not to Upbraid, much leſs to Scandalize you, that I have inſiſted upon this *Ungrateful Theam*, but purely for your Service, to open your Eyes, and Undeceive you; That you may plainly ſee you want Help and Ad-

vice: And since that Chyrurgion is more your Friend that *Searches* your Wound to the bottom, that he may cure it throughly, than he that *Skins* it over, and lets it fester and break out again; you will excuse me, if for the same Reason, and for your *Thorough Cure*, I put you upon the Enquiry, Whether you are not defective in your Language, Obnoxious to the Laws, and Incapable of Preferment? And whether too many of you are not Slovenly in your Habit and in your Houses, Unjust in your Actions, even to Perjuries and Forgeries innumerable, shamefully countenanc'd and favour'd by some of your Courts of Justice in the late Reign; Barbarous in your Designs to Extirpate the Protestants, Poor in your Fortunes, Low in your Reputations, and by your *Ingratitude* and *Cruelty* Nakedly Exposed to the Just Resentments of a *Provok'd People*, to whom GOD Almighty has Given, and (notwithstanding frequent Rebellions) Continued the *Dominion* over you.

Sect. 29. And is there any way to Extricate you out of all these Misfortunes, but a Total Conversion and Conformity to the Laws, Language, Habit, Manners, and Religion of *England*?

Sect. 30. And would not your Miserable Country-men, now begging and starving in *France*, be over-joy'd to Return to their Native Soyl upon these Terms? How gladly would they conform, if they might be Restor'd! Why then should you lose the Present Opportunity of making your selves and your Posterity happy, by your Conformity to Things that are in Themselves so Excellent, and so much for your Advantage both as to Body and Soul?

Sect. 31. I will not deny but that I press this the more Earnestly upon you, because I think you are Originally *English*, and of *British* Extraction: To prove this, I shall not wholly Rely on the Testimonies of *Tacitus*, *Polybius*, and many other Ancient Historians and Geographers, who affirm, *That Ireland*

Ireland was Peopled from Britain; but ſhall demonſtrate it from the Nature of the thing, which could not be otherwiſe: For before the Uſe of the Compaſs was diſcover'd, they could make no other than *Coaſting Voyages* in ſight of the Shoar. Hence 'tis that all Countries were firſt Peopled by their next Neighbours; *Greece* from *Aſia*, *Italy* from *Greece*, *France* from *Italy*, *England* from *France*, and *Ireland* from *Great Britain*: So that what the Old Iriſh Chronicles report to the contrary, is not only *Falſe*, but utterly *Impoſſible*.

32. To this I might add many of the *Cuſtoms* of the *Ancient Brittons* retain'd in *Ireland* to our own days; your Bows and *Arrows*, Bolyes, Mantles, Glibs, Bards, Druids, and even your Gavelkind, are derived thence. But what need we ſay any more, but that your Character is *Saxon*, and your Language Originally *Welſh*?

Sect 33. Beſides, Two Thirds of thoſe that are called *Iriſh* here, are beyond Controverſie of *Engliſh* Extraction, and the Progeny of the Firſt Conquerours, or of ſuch as came over afterwards from *England* to ſupport them: Of this ſort in Munſter, we have the Barrys, Courcys, Shiddys, Golds, Coppingers, Galways, Lumbards, Veals, Hodnets, Cogans, Lacys, Roches, Rices, Pliaghs, Purcels, Sarſfields, Powers, Barrets, Fitzmaurice, Condons, &c. In Connaught, Burks, Bzimingham, Dillons, Bzowns, Frenches, Kirevans, Bodkins, Linches, Athys, &c. In Leinſter, Butlers, Fitz-Geralds, Netterbills, Plunkets, Aplmers, Pzeſtons, Mogans, Barnwells, Cuſacks, Flemings, Nugents, Hullys, Nangles, Keatings, Talbots, Sherlocks, Euſtaces, &c. And in Ulſter, Savages, Dowdals, Ruſſels, Peppards, &c, And many more. And when I have added, That there have been ſo many Croſs-Marriages between the old *Engliſh* and old *Iriſh*, that there is ſcarce a Man of any Note, but has of

the Old or New *English Blood* in his Veins. I have said enough to convince the World that you are of *English Extraction.*

Sect. 34. And pray Gentlemen, consider what greater Honour can you desire, than to be accounted *English*? Since they are a People Famous all the World over, as well for *Arts* and *Arms*, as for *Honesty*, *Industry*, *Courage*, and *Good Nature*; They have for a long time held the *Ballance* of *Europe*, and more than once preserved the Liberty of the *Christian World* from the Attempts of an *Universal Monarchy*; and which is yet more, when they have subdued *Others*, they have at the same time Generously Conquer'd *Themselves*, and have post-pon'd their *Resentments* to their *Compassion* and their *Justice*, else there had been no occasion for this Monitory Epistle at this time.

S. 35. *As* for the *Laws*, one ought to refer you to the Flourishing Condition of *England*, that is Govern'd by them: They cannot but be *Excellent*, since they are derived from the Law of GOD, the Laws of Nature and Reason, Common Customs, which long Experience has found to be Useful, and made into Law, and *Acts* of Parliament made by your selves, or your *Ancestors*, and as occasion requir'd, adapted to Our or Their Necessities. Nor can you deny but that the *Administration* of these Laws is Just and Equal, without regard to *Shiboleth*, or *Siboleth*; and not as it was in your Time, when few but those of your *Party* could have any Success in the plainest Cases. In short I appeal to your own Consciences, whether you do not live much better under the Government of the *Laws of England*, than ever your *Ancestors* did under their *Lords* and *Brehons*.

Sect. 36. As for your Language, it is Originally *Welsh*, to which there are added some Words of *Latin*, and some of *English*; so that you are deceiv'd in believing that *Irish is a pure Original Language*. But whatever it be, why you should not forsake it for

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the *Engliſh Tongue*, which is much more Copious, and which is by Law the *Language* of this Kingdom? No Reaſon can be aſſigned but *Proteſtancy*, to keep you in *Ignorance*, and to uphold a *Feud* between us. Otherwiſe, by uſing the Engliſh Tongue, one is better qualified for the *Caſtle*, the *Courts of Juſtice*, and the *Market*, more capable of *Preferment*, and of *Charity*, and of the *Benefit of Clergy*, and in a word, more fit for the beſt *Company* and *Converſation*: So that it ſeems to me they are Bewitched who live under a Government, and Refuſe to Learn the *Legal* and Received Language thereof.

Sect. 37. As to the *Habit* and *Manners* of the *Engliſh*, you cannot deny but the former is *Neat*, *Tight*, and *Clean*; and the other, *Correct* and *Genteel*; and therefore as many of you as come to any Underſtanding or Fortune in the World, do imitate us in both, but with this difference, That ſuch *Iriſh* as turn *Proteſtants* conform entirely to our *Habit* and *Manners*; whereas thoſe who continue *Papiſts*, are generally more *Slovenly* and *Unfaſhionable*, more *Slattering* in their Cloaths, and more *Slatiſh* in their Houſes. But ſure there will be no difficulty to perſwade your Conformity to us in theſe Points, ſince all we deſire of you is, but to be *Neat* and *Clean* about your Perſons, and in your Houſes; and to be *Civil*, *Genteel* and *Orderly*, in your Converſation; to which in Truth you are Naturally inclin'd.

Sect 38. Nor can I ſee why you ſhould ſcruple to Conform to the *Religion* of the *Church of England*, ſince we believe all that our Bleſſed *Saviour* has *Reveal'd*, or the *Apoſtles Taught*; all that the holy *Scriptures* Contain, or the *Primitive Chriſtians* Believ'd, or the firſt Four *General Councils* Approv'd.

Sect. 39 And accordingly, The Symbols of our Faith are the *Apoſtolical*, the *Athanaſian*, and *Nicene* Creeds; *And after this Manner which you call Hereſie, do we Worſhip the GOD of our Fathers.*

Sect. 40. And ſuitable hereunto, the Precepts of our Religion are *Holy*, Exhorting to all ſorts of *Vir-*

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tue, and forbidding all manner of *Vice*: It enjoyns *Good Works* without the Foppery of *Merit*, and without Derogating from the Value of our Saviour's *Sufferings* and *Mediation*: It admits of no Repentance but what produces a *Reformation* of Life and Manners; and it indispensibly *Asserts*, *That without Holiness no Man shall be saved.*

Sect. 41. Hence you may perceive which is the *Ancient Religion*, since we press you to believe no more but the Doctrines of *Primitive Christianity*, which were from the Beginning, and which your Church dare not deny, and which indeed you believe already, whilst the *Church of Rome* obliges you to believe all the *New* Articles she has *Coyn'd*, or shall hereafter *Coyn* for her own *Profit* and *Advantage*.

Sect. 42. We that perceive her *Designs*, and are deliver'd from her *Tyranny*, and converted from her *Errors*, being desirous, according to the Divine Precept, to *strengthen our Brethren*, Call out to you with a loud Voice, and fore-warn you of the *Danger*: We beg you to consider whether you are not over-laden with *Superstition* and *Idolatry*, and whether the *Popish Clergy* do not make *Tools* of you, to Enrich and Aggrandize themselves; we offer to Demonstrate the *Cheat*, and to shew it to you in divers Instances, and we offer to prove by the *Word of GOD*, That your Church has *Apostatiz'd* from her *Primitive Purity* in many *Articles* both of *Doctrine* and *Practice*.

Sect. 43. Now supposing the Priest were a *Deceiver*, and had a mind to Impose upon you, (as we say he has) what part could he *Act* but as he does? He would exhort you to stop your Ears, and shut your Eyes, and not to hear or read a word against the *Church*; Probably he would try to Frighten you, and tell you, *That he that Doubts is Damn'd*: 'Tis certain he would advise you to an Implicit Faith, blind-fold to believe as the Church (that is, the * Pope) believes; to be Liberal and Charitable to the *Clergy*, and to trust *him* to direct

* *By the word Church, we understand its Head the Pope. Greg. Val.* 34.

direct you right to Heaven, thô perhaps he does not know one ſtep of the way thither himſelf.

Sect. 44. And will not you reply to ſuch a one, That ſince GOD has given you *Reaſon* and *Eyeſight*, and has Publiſh'd the *Holy Scriptures* for your Direction, and has commanded you to *Try all things, that you may hold faſt that which is Good*; that therefore you deſire to be inform'd in the *Way* you are to go, that you may examine whether it be *Right* or *Wrong*. And ſince our daily Prayer *To ſtrengthen our Faith*, ſhews there are degrees of it, it muſt needs follow, That ſuch Scruples in Faith, as put Men upon Enquiry *Why they believe This or That*, are ſo far from being *Damnable*, that they are ſubvervient to a great Duty of *Searching the Scriptures*, in order to increaſe our *Faith*, which will certainly grow *ſtronger*, according to the Satisfaction we receive of its being well Founded. 2 Theſ. 5. 21.

Sect. 45. Beſides, This falſe Principle is the Parent of Ignorance and Obſtinacy, and if generally received, would hinder all *Converſion*, and all Diſcoveries of *Truth*; for if it be Damnable to *Doubt*, it is Damnable to *Examine*: 'Tis true, 'tis Damnable to Doubt the *Veracity of* GOD; but 'tis Sophiſtical to argue from hence that 'tis Damnable to Doubt Indefinitely, or particularly to Doubt whether *This* or *That* be the meaning of what GOD hath ſaid. It is indeed a ſure way of keeping your Proſelytes, if you can perſwade them to be ſo *Stubborn* as not to hearken to any Body elſe, or ſo *Bigotted* as not to ſubmit to *Reaſon*, when they do hear it: If my Country-men are of this ſort, 'tis in vain to Reaſon with them; they are not *ſui Juris*, any more than an Idiot under the Conduct of a Guardian, but are in that caſe become helpleſs, abandon'd to *Spiritual Slavery*, and in great danger of *Eternal Deſtruction*; and one has no more to ſay, but *Populus qui vult decipi, decipiatur.*

Sect. 46.

Sect. 46. But because I have a better Opinion of them, and that they will be so wise to assert their Natural Right of *Using their Reason*, both in Examining and Choosing; I proceed to ask, If I should tell you, *That Popery is a Meer Artifice to Enrich and Aggrandize the Clergie at the Expence of the People; That it has been your Ruine, and drawn you into many Rebellions and Forfeitures, and has prompted you to many Barbarities against your Friends and Country-Men; That it has Eclipsed your Understandings, Debauch'd your Morals, Impoverish'd your Families, Sophisticated your Religion, Degenerated your Manners, and in a Word, has render'd you so stupid, that tho you are the greatest Slaves to the most Arbitrary Tyrants that ever were in the World, yet you tamely acquiesce, and suffer your selves to be Insulted and Abus'd, and thankfully Kiss the Spiritual Rod that Chastises you.*

Sect. 47. I say, When I tell you this, and the Priest tells you the contrary, the Question will be, Which of us should a wise Men believe? Not the Priest sure, 1. Because generally he is Vicious and Ignorant, and knows little or nothing of the matter: But 2dly and chiefly. Because he speaks for his *Profit*, his *All* is at stake; *Superstition* is his great *Diana*, and if the People forsake *That*, he is undone. On the contrary, I have no other *End* or *Profit* by your Conversion, but the Satisfaction of being an Instrument of *Doing you Good*, and making you happy, so that you cannot suspect my *Sincerity*: However, I don't desire to be Trusted; *They who do Evil, hate the Light*, but I desire to be brought to the Test: I advise you to Examine and Consider what I say, and I refer my Self to your own Experience and Observation, *for Matters of Fact*; and to the Scriptures, Primitive *Ages* and Creeds, for *Matters of Faith*.

Sect. 48. If I say, *That your Church neglecting Piety, makes it her Business to support a Faction, and enrich a Party*, Don't I prove it, if I shew that she Encourages *Superstition*, by equalling the Number of

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the Saints ſhe worſhips, to thoſe of the Heathen Gods, and like the Pagans aſſigning to one the Guardianſhip of Geeſe, to another the Protection of Cattel, and making a Third Tutelar of a Pariſh, and a Fourth Patron of a Kingdom: And by uſing fantaſtical Ceremonies, more like the *Orgies* of *Bacchus*, than the Plain Rites of the Primitive Church: And if I ſhew that ſhe encourages Rebellion, by the Bulls of *Gregory* XIII. and *Clement* VIII. and thoſe of later date by *Urban* VIII. *anno* 1643. Granting a full Pardon of all Sins to the Iriſh Rebels, and encouraging them to continue ſo; and that ſhe makes Diſobedience to the *Church* a more hainous Crime than Diſobedience to the Commands of GOD; as the Prieſt found who was condemned for having a *Wife*, but was abſolved when he proved her his *Concubine*; and as many of you find, who more eaſily get *Abſolution* for *Stealing* the Cow, than for *Eating* the Fleſh. And if I ſhew that ſhe preſers the *Treaſures* of the Church before the *Merits* of her Saviour, which ſhe cannot eſteem *Infinite*, if the Former is made to ſupply the Defects of the Latter, in Delivering Souls out of *Purgatory*.

Sect. 49. And if to this you will add what Archbiſhop *Spotſwood* has recorded. *That the Scots had a Diſpenſation to take the Oath of Supremacy, provided they thought otherwiſe in their Hearts, and kept in Communion with the Pope:* And if you will reflect on the Extravagance of **Diſpenſations** and **Indulgences**, and the Doctrines of **Equivocation** and **Probability**, you will eaſily perceive that **Popery** is very different from the **Purity** and Simplicity of the **Goſpel**, and advances Notions offenſive to the Integrity of an **Honeſt Man**.

Sect. 50. It is enough to make any wiſe Man Suſpect and Examine **Popery**, when he ſees that almoſt every **Article** we differ in, contributes ſomething to the **Honour** or **Profit** of the Clergy; but if beſides this, we can prove theſe Articles **Falſe** or **Falſe**, ſure then we have gain'd our Point.

Sect. 51. will try what I can do within the Narrow Compass of a **Letter**, not thinking it for your Service to be more Prolix, since few have the Leisure or Patience to read **Volumes**: And those who are Inquisitive after Truth, may be farther *Informed* in any Point they doubt of, by some of our Learned Divines, who are more than ever to be found in every Dioceſs of the Kingdom.

Sect. 52. But first let us Examine the **Foundation** of your Religion, as differing from ours, and try what Grounds you have for that **Supremacy** and **Infallibility** you ascribe to the **Pope**; for if that sinks, the whole Fabrick will fall; *Bellarmine* thinks the **whole of Christianity** depends upon it; and therefore sure it should be well (I think **Infallibly**) proved; but instead of that, we are put off with **Precarious** Assumptions, strain'd Arguments, groundless **Inferences**, Loose **Conjectures**, and **Sophistical** Conclusions.

Sect. 53. Your Grand Argument is, That to preserve Unity, and prevent Confusion, **A Papal Vicar** and **Infallible Judge** was appointed by our **Saviour** to determine Controversies, and Govern the **Church**; which is very absurd, not only because our **Saviour** propheſied against this Unity, and that *There should be Schisms and Divisions in the Church*; and because there were many **Heresies** in the **Primitive** Times, which must have been soon suppreſt, if they had **Then** known of this **Supremacy**: But because it is little less than Blaſphemy to assert, That an **Infinite Wisdom** should Institute **Means** so improper and ineffectual for Attaining the **End** design'd; since the **Person** and **Power** of this **Infallible Judge**, is not at all, or so obscurely described in Scripture, that there is more difference, even amongst Papists, about this **Previous Article**, than about all the rest.

Sect. 54. But to proceed, Since you are to make out your Title to the **Jurisdiction** you claim, I desire your **Priest** to prove, if he can, First, that **Christ** appointed

pointed any one Vicar or Pope to ſucceed him in the Supream Government of the Church, or that a Viſible Governour or Head of the Univerſal Church, is neceſſary or practicable: On the contrary, our Saviour aſſures us, *His Kingdom is not of this World*, and exhorted his Followers *not to ſtrive for Preheminence as Worldlings do*: And *Luk.* IX. 46. He rebuked their Reaſonings *who ſhould be greateſt*.

Sect. 55. Secondly, Let him prove that S. *Peter* was the Vicar or Pope ſo appointed by our Saviour. On the contrary, the Commiſſion was to all the Apoſtles, *John* XX. 23. *He ſaid unto* THEM, *Whoſoever Sins* YE *remit, they are remitted unto them*, &c. Matth. XVIII. 18. *Whatſoever* YE *ſhall bind on Earth, ſhall be bound in Heaven.* Matth. XXVIII. 19. *Go* YE *therefore and teach all Nations.* And S. *Paul* tells us, That *to* HIM *was committed the Care of* ALL THE CHURCHES, That HE *was not behind the very Chiefeſt Apoſtles*; and HE *withſtood* Peter *to his Face, becauſe he was to be blamed*; and I think that the ſingle Text in St. *Paul's* Epiſtle to the *Galatians*, Chap. II. verſ. 9. is of it ſelf ſufficient to confute this pretended Supremacy: It runs thus: *And when James, Cephas* (that is, *Peter*) *and John, who ſeemed to be Pillars, perceived the Grace that was given to me* (Paul) *they gave to me* (Paul) *and Barnabas the right Hand of Fellowſhip; that we ſhould go unto the Heathen* (Romans, Grecians, &c.) *and they unto the Circumciſion* (the Jews.)

Sect. 56. Thirdly, Let him prove that *Peter's* Power, whatever it were, was to go in Succeſſion? On the contrary, *Peter's* Authority was Perſonal, as his Gifts and Graces for the Exerciſe of it were; He was filled with the Holy Ghoſt, and ſo was Qualified to be Chriſt's Vicar: No body will ſay ſo of thoſe many Atheiſts, Hereticks, Blaſphemers, Sodomites and Murtherers, that have pretended to be his Succeſſors.

Sect. 57. If the Supremacy was to ſurvive *Peter*, why ſhould it not deſcend to St. *John* the Beloved Apoſtle, who out-lived *Peter* many years, ra-

ther than to the Bishop of *Rome*? What Title has that Bishop to it? Did our Saviour order it so? Or who else did?

Sect. 58. Let your Priest shew that *Peter* was Bishop of *Rome*, and who made him so: On the contrary, being an *Apostle*, he could not properly be a Bishop of any particular See, any more than the King can be said to be Governour of [*Limrick*. Besides, He was the Apostle of the Circumcision, or of the Jews, and so could not be Bishop of *Rome*; nor can you prove he was there at all: At least the Popish Tradition of his being there 25 years, is certainly False; nor have you more than a doubtful Historical Testimony of his being ever at *Rome*, which is not sufficient for such an Important Point, upon which the whole of Popery does depend, and to which you require a Divine Infallible Faith.

Sect. 59. Besides, Your Learned Men do not yet agree, Whether *Peter* alone was Bishop of *Rome*, or *Peter* and *Paul* together, or who were the Immediate Successors to *Peter*; so Uncertain is their History or Tradition in this matter; and if you add your received Doctrine, That want of Intention in the Priest or Bishop, makes a Nullity in the Sacrament of Order, you cannot be sure that *Innocent* XII. is a Bishop at all, much less Successor to St. *Peter*.

Sect. 60. Thus is the Divine and Infallible Certainty you boast to have of your Religion, as distinct from ours, built on a Supremacy which you see is supported by very Improbable, if not False Assertions: But 'tis good enough for you, who are not suffered to Examine the Grounds and Reasons of your Faith, but take your Religion upon Trust, and venture your Salvation upon the Opinion of others, whose Business it is to make a hand of you, and who therefore keep you in the Dark, that they may have the better Opportunity to pick your Pockets.

Sect. 61.

Sect. 61. But that which demonſtrates Popery to be a *Politick Contrivance* is, That after ſuch confident Pretences to Supremacy and Infallibility, they are not agreed where it reſides. Their Arguments and Proofs tend to make the Goverment of the Church Monarchical in the Perſon of the Pope, whom they pretend to be the Vicar of Jeſus Chriſt, which infers Infallibility (without which he were a dangerous Center of Unity.) But wiſely knowing that many of the Popes had but a very bad Faith, if one might judge it by their Words and that they were ſo Fallible and Foolish to contradict one another, and ſometimes the Truth, even *Ex Cathedra*; they have dexterouſly turn'd about, and Debaſed the Government of the Church into a Republick, by ſubjecting the Pope to a General Council, and making his Holineſs Vicar of the Church, inſtead of Vicar of Chriſt, and by placing Infallibility in the Pope and Council.

Sect. 62. Nor are they of One Opinion in this Main Point; the Dioceſs of *Rome*, and the *Gallican Church*, have very different Notions of this matter, which has been defined both ways in their General Councils, which makes them ſhy of Declaring their Opinion in this knotty Caſe. And if you ask your Prieſt, he will hardly give you a plain Anſwer to it: For firſt, There has been no General Council ſince the Apoſtles time, nor can be, unleſs the Chriſtian World were under one Emperour, or ſome other means could be found to Summon All Nations, and and to have their Repreſentatives at the Aſſembly. Thoſe which are reputed General Councils, are improperly called ſo; not that the Whole Church was there, even by Repreſentation, but becauſe their Decrees being Orthodox, were Generally Received. What then ſhall we ſay to the Council of *Trent*, where only ſome of the Pope's Servants, and a very few Prelates from three or four Nations, Decreed New *Articles* of Faith? Is it not abſurd to call it a General Council,

till, when England, Ireland, Scotland, Denmark, Sweden, Muscovy, most part of Germany, and the Low-Countreys, the Greek and Armenian Churches, and many others, neither had a Representative there, nor could safely send one.

Sect. 63. But secondly, They are shy of fixing the Infallibility in Pope and Council, because it will be enough to confound that Position, to shew That a Pope and Council have Erred, or that they have Contradicted one another, for in that Case one must be in the wrong.

Sect. 64. And I conceive your Loyalty will not suffer you to deny that Pope Innocent III. and the Council of Lateran Erred when they Decreed, *That Princes who did not Purge their Kingdoms of Heresie, should be Deposed*, for this gives the Pope Power over Princes in Temporals, which surely you will not approve of, thô he put it in Practice very smartly against our King *John*, and the Emperor *Otho* the Fourth.

Sect. 65. Certainly Pope *Liberius* and the Council of Sirmium Err'd. when they decreed Arrianism, for the Council of Nice has decreed (and all Christians *I* hope believe) the contrary. I suppose the Pope and Council of Lateran Erred in advancing the Pope above the Council; if not, the Popes and General Councils of *Constance* and *Basil* Erred in putting the Council above the Pope, and so did the French Church. *Anno*, 1682.

Sect. 66. Without doubt either the Second Nicene Council Erred in decreeing the Worship of Images; or the General Councils of Constantinople and Francfort (at which last there were 300 Prelates and the Popes Legates) Erred in Decreeing the contrary: Surely Pope *Vigilius* Erred in Confirming the Fifth General Council, or else he Err'd afterward in Condemning it; and so did Pope *Adrian* and the Sixth General Council, when they

they defined *that Marriage was Diſolv'd by Herſie*, or elſe the Council of **Trent** Err'd in Defining the contrary.

Sect. 67. But 'tis not my Buſineſs to Examine which was in the Wrong: One of them was, ſince they Decreed contrary to each other, and that is enough to prove; **That a Pope and General Council are not Infallible**/ for they have actually Err'd and no Argument like matter of Fact. And ſure the **French** are of this Opinion, elſe why did they refuſe to receive **the Council of Trent**? Nay, Our Forefathers were of this Opinion: For the Cannons of General Councils were not of Force in *England*, but ſuch as the Government were pleaſed to Receive, and thereby give them the Sanction of Laws.

Sect. 68. But there is yet a matter more Artificial to be conſidered; and that is, that ſome **General Councils** are in part **Approved**, and in part **Reprobated**: As if they ſhould ſay, *The Council was aſſiſted part of the way, and then left in the lurch.* If they think ſuch a **General Council** was not *Divinely Inſpir'd*, how dare they impoſe any of its Decrees on the Church, as matter of Faith *Divinely Reveal'd*? If the Council was *Divinely Inſpir'd*, why do they Reprobate or Reject any of its Decrees? Is not this plainly to make uſe of **what ſerves their purpoſe**/ and to diſcountenance, how Unjuſtly ſoever, every thing that **makes againſt their Uſurpations**.

Sect. 69. But 'tis yet worſe, if the Canons of any Council, have been Rejected by one Pope, and afterwards approved by another. For this were *To hold the faith in reſpect of Times, as well as Perſons*, and to Inſinuate that the ſame Doctrine that is **falſe** to **Day**, may be **True** to **Morrow**; and yet 'tis certain that 102 Canons of The Council of **Trullo** (or **Conſtantinople**) were Rejected by Pope *Sergius* 1. And afterwards, Many of (them and particularly the 82d. Canon) were Received by Pope *Adrian*, 1. and the 7th Synod, and now allowed by **the Romiſh Church**.

Sect.

Sect. 70. But I promis'd to shew, That the Arti-cles wherein you differ from us, are either **False** or **New**/ or **Both**/ I shall endeavour to perform it as fully as my designed Brevity will permit. *An* first for **Transubstantiation**/ it was not thought o in the Primitive Times, till the Raptures and Flo-rid Expressions of some of the **Fathers**/ gave Handle to succeeding *Ages* to advance this **Mon-strous Doctrine**/ which was made an *Article* o Faith in the Council of **Lateran**/ *Anno.* 1215. *An* 'tis upon the same score, that some have had Confidence to quote even **Protestant Doctors** fo this Tenent who expressly wrote against it, and could not suspect that any Body would be so **Un-fair** to raise Consequences from loose and Meta-phorical Expressions, directly **contrary** to the Po-sition they asserted.

Sect. 71. 'Tis needless to say 'tis **False**, becaus your Senses demonstrate it to be so: It involves thousand **Contradictions**, and consequently s many **Lyes**; 'Tis hard to think you ca believe it, because your Senses contradict wha you pretend to believe: Will any Man say tha our Blessed **Saviour**, when he Instituted this Sacra-ment did eat **Himself**, or put his **Whole Body** into his **Mouth**? The *Apostles* saw he **did not**, an therefore could not believe he **did**: One might a well say, that the **House** may run out at the **Win-dows**; or as you do, That S *Denis* being Behead-ed carried his **Head** in his **Hands**; as to say, Tha our **Saviour**, who was a **Man** (like us in every thing but Sin) could eat **Himself**, or be devour'd by the **Apostles**, whilst he sat well, and sound, an **Entire**/ among them at the Table.

Sect. 72. In short, The End of *Arguments* is to drive your Opponent to an **Absurdity**; but he that believes **Transubstantiation** admits of all Ab-surdities in the World, so that there is no *Arguing* with him. He is Resolute in adhering to the Sen-timents of the **Priest**, (which he calls the **Church**)

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right or wrong; and if he tells you that Black is White, that Vertue is Vice, or as Pope Zachary did the Bishop of Saltzburg, that there are no Antipodes, 'tis to no purpse to offer Reason or Demonstration to the contrary.

Sect. 73. So that 'tis not Faith, but Negligence, Fear, or Interest, that makes Men swallow these impious Contradictions, That a Man six foot high is contain'd in a Wafer an Inch broad, and may be devour'd by a little Mouse at one Meal: That what you know and see to be Bread, should be really and corporally Flesh and Bones: That the same Man should Corporally and Individually be in Ten Thousand Places at once, without Circumscription which is in effect to deny the Humanity of Christ.

Sect. 74. And all this without any Ground or Necessity: For the same JESUS that said, This is my Body, said he was a Vine, a Door, &c. and that the Cup was his Blood: But because common Reason obliges us to take words in a Metaphorical sense, when there is plain Absurdity and Contradiction in the Literal Expression, therefore no Man was ever so ridiculous as to think that our Saviour was a Vine, or a Door, literally and really; and yet the Authority is as express, and as strong, as it is for a Bit of Bread to be his Body.

Sect. 75. To conclude this Point: There is no Comparison between the Evidence of our Senses and of our Reason. The former Give more Certainty, and are less Subject to Delusion, Fallacy or Mistake, and therefore should Govern the latter, when both are Inconsistent. And since nothing can reach the Understanding but by the Senses How can one form and believe any Conception of a thing different from the Sence he has of it; It follows hence that tho one may be perswaded by Argument or Authority to believe Mysteries *above his Capacity*, and which he does not Understand or Comprehend, when he knows

 nothing

nothing to the contrary; yet 'tis impossible that a Man can believe any thing contrary to his Knowledge, and to what his Senses perceive. 'Tis probable an Ignorant fellow may be perswaded that a Clock can Tell the Hour of the Day, tho' he cannot conceive how an Inanimate Thing should be capable of so doing; but the best Sophister in the World Would never perswade that Man, (how Ignorant soever,) that the Clock is a Horse/ or that a Bit of Bread is a Man, because he sees and knows the contrary.

Sect. 76. In like manner when the Priest has said all he can for Transubstantiation, what does he more than vye weak and sophistical Arguments that at best are but Probable, against that Certainty and Demonstration my Senses give me of his being mistaken; He cannot be more sure of any thing, than I am of the falsity of that Doctrine. And indeed, one would think they do not believe it themselves, unless they would venture on a Poyson'd Wafer; which notwithstanding their pretence of Transubstantiation, was fatal to Pope *Victor* 3. and will prove so to all that dare try the Experiment,

Sect. 77. As for Purgatory (which to this minute the Papists can give no Account of nor tell where to place it; and which cannot be a Tradition of the Universal Church, since the Greek Church, which is as Antient as the Roman, never believ'd it) 'Tis a Novelty directly against Scripture, which assures us, That *where the Tree falls there it lies, Eccl.* XI. 3. It was introduced Authoritatively of late years, and calculated (meerly for getting Money) You may find the description of it in the Sixth Book of *Virgil*'s *Æneads*, and in Mr. *Sullevan*'s History of Ireland. But it seems there are more Purgatories than one, or else no Cheat is too gross to put upon the Irish; for they were told and did believe for some Ages, that S. *Patrick* had a Purgatory at Loghdirge in the County of Donegall

Donegall, until the Lords Justices undeceiv'd them, by digging open that Cave, *Anno.* 1630.

Sect. 78. This Doctrine of Purgatory, which Father *Barns* confesses, cannot be deduced from Scriptures, Fathers, or Councils, is Blasphemous, in representing the Merciful GOD as a Cruel Spirit, delighting in our Misery, and in derogating from the Value of our Blessed Saviour's Merits, Mediation and Passion, as if they were not sufficient to cleanse us from our Sins upon serious Repentance without suffering Pains in Purgatory.

Sect. 79. But either this Purgatory Pain is Indispensible or not; if Dispensible, sure our Saviour's Passion and Mediation is sufficient; for as St. *John* says, 1 *Joh.* I. 7, *The Blood of Christ cleanseth us from all Sin.* If it be not Dispensible what signify the Masses and Prayers of the Priest?

Sect. 80. Besides, If their Masses and Prayers have any Vertue, why are they so Uncharitable to sell them for Money, as if none but the Rich were design'd to be Saved, and the Poor were to have no Benefit of this Privilege

Sect. 81. *As* for Praying to Saints (which they justifie by comparing it to Courtiers here, whom every Man strives to make his Friends, that they may promote his Petition to the Prince.) It is plain giving the Glory of GOD to another, since Religious Prayer is Undoubtedly a part of Divine Worship, and ought not to be made, but to Him that searches the Heart; nor can it be heard in so many distant Places at once by any thing but the Omnipotent and Omniscient GOD: For Abraham *is Ignorant of us, and* Israel *knows us not,* *Isa.* LXIII. 16. And accordingly the Primitive Fathers argued the Divinity of the Son and Holy Ghost against the Arrians and Macedonians, by the Practise of the Catholick Church to pray to them; which had been a very Impertinent Argument, if the Church at that time had used to Pray to Saints.

Sect. 82. Besides, GOD has not Infirmities and Passions, as Princes have, to be wrought on by Favourites; nor is any Man denied *Access* to GOD, as in the Courts of Princes: But on the contrary, every one is Invited and Entourged to *Address* to Him, who has appointed a Mediator for us, even the Blessed *JESUS*, *who maketh Intercession for us, and what we ask in his Name he will give us*, Rom. VIII. 34.

Sect. 83. Besides, What Certainty have you (and nothing less will suffice) That some of Those you Invocate as Saints, are now in Heaven? Thomas Becket, whom you call a Martyr, others think to be an obstinate Rebel, and a Traytor; and yet your Oblations at his Shrine in Canterbury, were twenty times as much, as to the Blessed Virgin, and an hundred times more than to our Saviour Christ.

Sect. 84. Moreover this Doctrine was not known in the Church in the three first Centuries: There are no footsteps of it, says *Cardinal Perron*, either in the Scriptures, or the Fathers, before the first four General Councils. It took its rise *Anno* 364. from an Expression of *Gregory Nazianzen*, which designed no such Innovation: Why then will you not avoid the danger and Scandal of This Novelty, since there is none in pretermitting the Saints, and Praying to the Blessed *JESUS*, who you are sure is in Heaven, and both can and will hear you.

Sect. 85. Worshiping of Images and Relicks is another Novelty, introduc'd by the second Nicene Council and condemned by the Council of Frankford: Your own *Polidore Virgil*, assures us the Antient Fathers condemned it for fear of Idolatry, *Omnes fere veteres sancti Patres damnabunt Imaginum adorationem propter metum Idolatriæ.* It is also directly contrary to the Second Commandment, which therefore you leave out of your Catechisms, and to keep up the number divide the Tenth Commandment into Two: Nothing

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can be more odd than to poject an Image of a thing Incomprehensible; but to fall down and worship the Workmanship of your own hands, is certainly as gross Idolatry as any of the Heathens ever committed, in worshiping Leeks and Onyons: Nor will the fanciful distinction of *Latria* and *Dulia*, Relative and Positive, mend the matter; since it cannot be conceiv'd that the Heathen Philosophers could take those Inanimate Creatures for Gods: And if those Distinctions were material, yet they can avail the common People but little, since they do not understand them, and consequently fall into Idolatry every Day.

Sect. 86. To worship Carrion, or a dead Carcase, is an Unnatural Impiety; but 'tis yet worse when one is deceiv'd in the Object, as were those of *Geneva*, who for a long time worship'd that for part of St. *Anthony*'s Arm, which was afterwards found to be the Bone of a Stag: And those in the Legend of St. *Martin*, who worship'd a Damn'd Soul with high Devotion, mistaking him for a Saint in Heaven; And those meant by the Ancient Doctor, when he said, *Multorum Corpora Adorantur in Terris quorum Animæ Cruciantur in Inferis.*

Sect. 87. Nor is it less stupidity to adore a piece of Wood, as you do the Cross; to swear by it, and to pray to it, as you do on Good Friday, to *strengthen the Righteous, and pardon the Guilty*: Hence 'tis that the Legate's Cross precedes the Emperor's Sword, because Divine Honour is paid to the former. In a word, There is much Danger, and great Offence in this Practice, and therefore you ought to lay aside this pernicious Novelty.

Sect. 88. As for the Communion, 'Tis beyond doubt that your Religion is *New* in that Particular of Denying the Cup to the Layety; for 'tis certain, and you dare not deny, That it was not so from the beginning; for our Saviour instituted the Sacrament in both kinds. He commanded us to Drink of the Cup, which no Man can properly be said

said to do, when he Eats the Wafer, even supposing whole Christ to be contain'd therein. But to what purpose shall we argue longer on this point, since the very Council that prohibits it, confesses that the Institution of Christ and the Practice of the Primitive Church, was to the contrary.

Sect. 89. How weak is your Answer, That the Church thought it convenient? As if the Blessed JESUS were not a better Judge of Conveniencies than the Pope and Cardinals? Pray Gentlemen consider who has the Antient Religion, and who is likely to be in the right on't: We follow the Order and Institution of *JESUS CHRIST*, and you do quite contrary, in obedience to the Pope, and to Reason of State.

Sect. 90. 'Tis just so in the next Article of the Marriage of Priests; GOD Almighty Instituted Marriage, and you say made it a Sacrament: The Apostles advise it to all who can't contain: St. *Peter* himself was a Married Man, and the Scripture mentions his *Wive's Mother*: Your Apostle St. *Patrick* was the *Son* of *Potitus* a Priest, and the Primitive Clergy knew no Prohibition in this case: On the contrary, many of them were Married: And St. *Paul* allows a Bishop to be *the Husband of one Wife*: How then can you pretend that your Religion is Antient in this particular?

Sect. 91. The Truth is, When the Foundations of Ecclesiastical Empire were laid in Cozening and Deceiving the People, it was necessary to forbid Marriage to Those who were to be the Managers and Instruments of the Cheat, that they might be the more zealous therein, when they had no Wives or Children to suffer by the Fraud.

Sect. 92. Proceed we next to Auricular Confession, and we shall find it a New Trick to discover Secrets, and add value to the Priest. Nothing is more groundless than that Practise, as 'tis us'd in the Roman Church; since neither CHRIST ordain'd it, nor the Ancient Church us'd it, as *Eras-*

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mus confeſſes, 'Tis one thing to conſult your Paſtor in difficult Caſes, and another thing to tell him all that you do. If the Confeſſion were **Publick**, it might give **Reparation** to the Party injur'd, it might purge the Aſſembly from the *Scandal* of ſuch a Member; the ſhame of it might contribute to his **Mortification** and Repentance: But this private **Shift** to one that is bound to conceal it, can have no other effect but to give the Prieſt **Intelligence**, that he may be the better able to compaſs his own **Deſigns**, and thoſe of his Church.

Sect. 93. Laſtly, Your Religion is **New**, Upſtart and Erronious, in forbidding the People to read **Scripture**, for fear (ſay you) they ſhould imbibe **Hereſie**; which is juſt ſuch weak Reaſoning as his, that Refuſed to give his Child Meat, for fear he ſhould be **choak'd**, and ſo ſuffer'd him to be **ſtarv'd**.

Sect. 94. But if this were a Reaſon, it would extend to forbid Scripture to the **Clergy**, ſince they have been the Broachers of moſt Hereſies; *Marcion*, *Paulus Samoſatenus*, *Arius*, *Eunomius*, *Apollinaris*, *Macedonius*, *Photinus*, *Neſtorius*, *Eutiches*, *Pelagius*, *Novatius*, *Donatus*, and many more Notorious Hereticks, having been in **Holy Orders**.

Sect. 95. Has not the Spirit of GOD publiſhed the **Scriptures** for the Uſe of all Chriſtians? Is not the Reading of them enjoyn'd by GOD *Almighty*, that *we may come to the Knowledge of the Truth?* Are not thoſe commended that *Search the Scriptures?* Is it not in them that we have *Eternal Life*? Is there not in the **Scriptures** as well **Pilk** for **Babes**, as **Meat** for ſtrong Men? And are not they *able to make us wiſe to Salvation*? How then dare you to contradict the *Poſitive* Commands of of GOD, and the Deſign of the Holy GHOST, upon vain Fears, and frivolous Pretences, meerly

2 Tim. 2. 4. John 20. 31. John 5. 39. Rom. 10. 17. & 15, 4. Heb. 5. 14. 2 Tim. 3. 15.

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to keep the People in Ignorauce/ that they may be the more easily Enslav'd and Impos'd upon.

Sect. 96. I have not room to enlarge on the many other Novelties you have introduced into Religion/ and therefore shall only give a short hint of your declaring the Apocrypha to be Canonical by the Council of *Trent*, which was otherwise esteem'd by *Origen*, *Athanasius*, *Epiphanius*, and the Ancient Fathers; and of your Seven Sacraments, which were first defin'd so in the Council of *Florence*, *Anno* 1438. and of your scandalous Practice of Indulgences/, introduced by *Clement* VI. *Anno* 1350. whereby you have Traffiqu'd for the Grace of GOD/ and Erected a Market for the Remission of Sins: And of your Doctrine of Merit and Supererrogation, invented to raise an Imaginary Treasure in the Church/ to bring in Real Treasure to the Church-men, directly contrary to every Man's Experience/ and the Holy Scriptures/ which assures us, that at the best *We are but Unprofitable Servants*. And of your Prayers in an Unknown Tongue/ directly contrary to the Apostles Direction, 1 *Cor.* XIV. 16. *How shall the Unlearned say Amen at thy giving of Thanks, seeing he understandeth not what thou sayest?* And vers. 19. *In the Church I had rather speak five words with my Understanding, that by my Voice I might teach others also, than Ten Thousand Words in an Unknown Tongue.*

Sect. 97. Thus, Gentlemen, you see that you have no Foundation in *Scripture*, and but vain Pretences of Antiquity, for those Articles that have been Impos'd upon you: And therefore your Church has set up Traditions/ that is, Reports and Tales coyn'd for their purpose, to be the *Canon* and *Rule of Faith*, not regarding the Wo pronounc'd against those who should add to, or diminish from, the Canonical Word of GOD. 'Tis true, the Universal Tradition and Practice of All Churches, and in All Ages, deserves great Respect, and we accordingly give it, in the Observation

tion of the Lords Day (Sunday) and in Baptizing Infants. But to argue from hence, That the Traditions, Reports and Inventions of any Sect, Faction, or Particular Church, ought to be deem'd Evidence for it self, is the most Sophistical Inference that can be, and directly against the *Apostles Advice*, *Not to think of Men above that which is written* 2 Cor VI.6.

Sect. 98. How much safer is it to rely upon the Holy Scriptures, which being dictated by the *HOLY GHOST*, are Infallible and Divine, and cannot Deceive?

Sect. 99. But say you, We may be mistaken in the Interpretation; and so you may in the Interpretation of any Rule of Faith, Traditions, Decrees of Councils, *&c.* Yet still you must judge for your self the best you can, with such Helps as you can get. *Exercising your Senses to discern Good and Evil*, Heb. V. 14.

Sect. 100. Were the Scriptures Intelligible to the Hearers to whom our Saviour and the Apostles preach'd them? If not, to what purpose were they preach'd? If they were then Intelligible, are they now become otherwise by being Written? Or if they are, what need we go to Particulars and Niceties? Will not an Implicit Faith in the Scriptures serve, as well as the like Faith in the Church?

Sect. 101. Nevertheless I allow an Orthodox Church to be a great Help and good Guide in Explaining Scripture, but how will you choose this Church, but by the Notes and Characters of it in Scripture, wherein the Church (till you are of it) can give you no Assistance? To what purpose do you publish Notes of the Church, and Arguments for it, but to convince our Judgments? You may as well propose them to a Horse as to a Man, if he may not use his Understanding to distinguish. If then we must trust our Judgments in choosing what Church we will be of, we may as well trust them in Points less material.

Sect. 102. I said, **An Orthodox Church is a good Guide**: But how shall we find it? Even by this Mark, *That its Doctrine is consonant to the Holy Scriptures, and its main design is the Glory of GOD, and the Salvation of Souls:* It does not countenance Unjustifiable Means of gaining Proselytes, nor Encourage Evil, that **Good may come of it**. On the contrary, the **Church** of *Rome* uses a Thousand Artifices and **Pious Frauds**: Sometimes frightning you with Superstitious Bugbears, otherwhiles raising your Hopes upon false Notions and groundless Expectations; and where her **Subtilty** fails, her **Cruelty** supplies a Mercileſs Inquiſition, to force Thoſe ſhe cannot otherwiſe **perſwade**, to ſubmit to her **Tyranny**, and promote her **Grandeur**.

Sect. 103. Let's try her **Sincerity** in the Topicks made uſe of to deceive you, and keep you in her Communion: 1ſt. They ſay you are an **Iriſhman**, and ought manfully to ſupport a **National** Quarrel. 2dly, That your **Intereſt**, and Hopes of Recovering your loſt Eſtate, ſhould render you inſeparable from **Popery**. 3dly, That your **Loyalty** to K. *James* ſhould oblige you. 4thly, That **Popery** is the **Ancient Religion**. 5thly, That 'tis the Religion of your **Forefathers**. 6thly, That there is but **One Faith**, and **One Church**, which is that of *Rome*. 7thly, That **Popery** is the **Safer Religion**. And 8thly, That 'tis not Honourable to **change** your Religion. All which I ſhall endeavour to prove Fallacious or Falſe.

Sect. 104. The Firſt is partly Anſwered *Sect.* 32. where it appears you are of **Engliſh** Extraction; but 'twill be a full Anſwer to ſay, That we have no **National** Quarrel againſt you, moſt of us having been born in this **Nation**; nor do we look upon you, when you come over to the **Engliſh Intereſt and Religion**, to be other than **Engliſhmen**; as you may ſee in the Noble Families of the Earls of *Thomond* and *Inſiquine*, and many others, as *Maguire*, *Coughlan*, &c. Between whom and thoſe

of

of **English Extraction**, no manner of difference is made.

Sect. 105. To the second *I* say, It does not concern such of you as are **Restor'd** or in **Possession**, nor the Bulk of the **common People**, who would get nothing but more **Tyrannical** Masters, if the **Old Irish** were Restor'd; nor the **Merchants**, **Lawyers**, **Physicians** and **Gentlemen** that lost no Estates; why then should **These** suffer themselves to be us'd as the **Cat's Paw** was by the **Monkey** in the Fable, and let their own Fingers be burnt to pull **Nuts** out of the **Fire** of Rebellion, for the Priest and the old Proprietor to eat? 'Tis certainly therefore the **Interest** of all these to live in Peace, and see Themselves and their Country prosper and flourish, and to contribute to it by their **Conformity** to the Excellent **Laws** and Pure **Religion** therein Established. Nay, the **Old Proprietor**, if he has any Grace, Honesty or Bowels, will rather delight to see his **Country** United and Settled in **Peace** and **True Religion**, and seek for **New** Purchases by his Industry, than endeavour to put it in a **flame**, and hazard himself and his Friends upon **vain** and imaginary **Hopes**. But as for the **Priests**, I know them so well, and their love of **Gain**, that I have no hopes to convert them, without a **Pension**.

Sect. 106. As to the Third, **Loyalty to the late King** *James*, it has been partly touch'd upon before; but I must add, That *Ireland* was at first Conquer'd by the **Blood** and **Treasure** of *England*, and thereby, and by the repeated Oaths and Submissions of the **Irish**, became *part of the Dominions of England*, and and a Subordinate Kingdom to that Crown; and since that, by several Acts of Parliament, *Ireland has been Inseparably United and Annexed to the Imperial Crown of England*, from whence it will follow, That whosoever is King of *England*, is *ipso facto* King of *Ireland*, as much as he is of *Berwick*, or the *Isle of Wight*; and the consequence of that will be, That when King *James* Abdicated *England*.

he deſerted all its **Dominions**, and among the reſt *Ireland*. And as ſoon as his Preſent Majeſty was Declar'd **King**, and had the **Crown** of *England*, the ſame inſtant he became **Lawful & Rightful** (for I ſee no difference, ſince Law is the Rule of Right) **King** of *Ireland*; and to conſpire againſt him thenceforward, was and is **Treaſon**; and to levy War againſt him, is open and actual **Rebellion**.

Sect. 107. And this is proved not only by **Reaſon** and **Conſtant Practice** in all Ages, but alſo by the greateſt **Authority** the Law is Conuſant of, and that is, the *Opinion and Judgment of all the Judges in both Kingdoms*, and *the Supream Authority of both Parliaments*; this is the **Legiſlative Power**; for the King and Parliament cannot only Interpret, but alſo Make Laws: And they have both **Authoritatively** and **Declaratively** ſettled this Point ſo, as to make it **Binding** both to the **Judgment** and **Conſciences** of all His Majeſties Subjects: From whence it follows That the **pretended Loyalty** your Prieſts encourage in you towards K. *James*, is in Truth Notorious **Diſloyalty**, Undoubted **Treaſon**, and Manifeſt **Perjury**, and Breach of the Oath of Fidelity you have taken to King *William*: But what care your Spiritual Guides for that, if you would but help them to recover their Juriſdiction, their Tythes, and their Abby and Church-Lands?

Sect. 108. As to the Fourth, **Antiquity**, 'Tis no **Conſtant** Note of the Church, for it had a **Beginning**; the Churches of *Jeruſalem* and *Antioch* are more Antient than that of *Rome*, and yet have Apoſtatiz'd; and the **Greek** Church is altogether as old, and has had a conſtant Succeſſion of Biſhops. But to give this a full Anſwer, The Church of *Rome* has nothing **Antient**, I mean **Primitive**, but what we agree in: Her *New Creed* ſhews that ſhe has a *New Religion* as to the Points in difference, which are already ſhewn to be **Novelties**, introduced one after another, as ſhe had occaſion and opportunity: And therefore ſhe declines to be tried by Scripture, well

well knowing that is the Old Religion which was Revealed at first, and is recorded in the holy Scriptures, where Popery is not to be found.

Sect. 109. As to the Fifth, It follows from what has been said, That Popery as now practis'd, was not the Religion of your Forefathers: Besides, your Ancestors Renounced the Supremacy of the Pope, by Indenture, *Anno* 32 *Hen.* VIII. And long before that by the Statutes of Provisors and Premunire manifested that they were not such Bigots to the Papacy as you are: They Enacted the Oath of Supremacy, and took it, and generally went to Church, and were called Church-Papists, until the Prospect of some hopeful Rebellion in favour of *Rome*, made them Recusants.

Sect. 110. But what if your Forefathers were Papists/ would you therefore Prefer your Extraction before the Truth, Or were not their Ancestors Heathens, and as it would be ill in your Forefathers to remain Heathens, because their Ancestors were so, it is as ill in you to remain in Error, Ignorance and Superstition, because your Forefathers were in that condition. In short, This was the Argument of the Jews against their Conversion; if it did sound Ill in their Mouths, 'twill not sound Well in yours.

Sect. 111. As to the Sixth, That there is but One Faith, and One Church, 'tis true, but tha is the Christian Faith, and Christian Church; and tho' the several sorts of Christians, as Papists, Protestants, Greeks, Armenians, &c. may be said to be of different Communions, Parties or Sects, yet they are all Parts of the Catholick Church, and are all of that One Christian Church faith, and Religion mention'd in the Gospel; and therefore the Baptism of each of these Churches is allowed by the rest; and the Papists dare not Re-baptize those that were Christned by Protestants; which proves that they admit the Protestant to be a True Christian Church:

And

And they know well enough, That difference in Opinion does not always make one of a different Religion; else the Fathers were not Catholicks, for there were very few of them but differ'd in some Point or other; many of them were Millenaries/ and some had Notions more Hetrodox: Nay, Separate Communions do many times rather infer several Factions/ than different Religions; as appears between the Episcoparians, Presbyterians and Independants, whose Creed is the same/ and consequently their Religion. So that it is a Palpable Artifice to apply those Texts of the Gospel relating to One Church/ One Faith &c. to any Particular Sect, Party, Faction or Communion, within the Catholick or Christian Church.

Sect. 112. It must be understood that the word Catholick signifies Universal, and so 'tis in the Apostles Creed in French, *L'Eglise Universelle*, The Universal Church; which is what I said before, The Christian Church throughout the World. Now with what Front can the Particular Church of Rome call it self The Universal Church? Certainly it would never have past, if the People had not been blinded with the Term Catholick, which they thought signified no more than Orthodox. But, say the Papists, We do not mean the Particular Diocess of Rome only, but also all other parts of the World that are in Communion with her, and this we call The Universal Church But this won't mend the Blunder, because all those Churches in Communion with Rome do make but a part (much greater indeed than before) of the Universal Church, whilst there are any other Christian Churches out of its Communion: For the Universal Church must comprehend All Assemblies of Christians over all the World. So that if there were 1000 Christian Churches or Congregations in the World, and 900 of them were of the Popish Com-

Communion, as one Third of them are not, yet vvere not ſhe the Catholick or Univerſal Church. properly ſpeaking, or in any other ſenſe, but as Profeſſing the Faith and Doctrine vvhich our Saviour Publiſhed to the Univerſal World. And it is the Point in Queſtion vvhether ſhe does that or no. And 'tis to be noted that the vvord Catholick is inſerted in the Creed, in oppoſition to Judaiſm, vvhich vvas in effect appropriated to a Few; vvhereas the Chriſtian Religion is Catholick, and Univerſally offered to The Whole World, and all the Nations thereof.

Sect. 113. To the Seventh Anſvver, That Popery is not the ſafer Religion, but on the contrary, is by reaſon of its Idolatry and Superſtition the moſt dangerous of all Chriſtian Religions: 'Tis true We dare not Limit the Infinite Mercy of God, nor determine hovv far Invincible Ignorance may excuſe Idolaters, Papiſts, or even Turks and Heathens; Does it follovv that any Man ſhould chooſe to be an Idolater or a Papiſt, or a Turk rather then to be a Good Chriſtian, becauſe this laſt is Modeſt and vvill not Pronounce any Man Damn'd without warrant, and the former are Raſh and Uncharitable in Cenſures they have no Ground for. Suppoſe two Ships Sayling together, one Stanch and the other Leaky, the Crew of the latter ſwear the ſtanch Veſſel will Periſh, the others perceive no danger to themſelves, but think 'tis 1000 to one if the Leaky Veſſel reaches the Shore, Yet allow that 'tis poſſible ſhe may, Which of theſe two would a Wiſe Man chooſe to go in? or has he any thing to do but to examine which is the Leaky Veſſel? and which is the Stanch one.

Moreover if We Examine this Popular Argument by like caſes that have happened in the Church we ſhall find it but a Pittiful piece of Sophiſtry: The Donatiſts denyed the Baptiſm of the Catholicks, whilſt the Church allowed the Baptiſm of the Donatiſts, yet would not S. Auguſtin

guſtin be Re-baptiz'd: St. *Paul* owns a Poſſibility of Salvation to the Judaizing Chriſtians, who built with Straw and Stubble on Foundations of Chriſtianity, Which They denyed to The Orthodox, So that if this Popiſh Argument were Good, All the Orthodox ſhould have Judaiz'd, ſince both ſides Allowed, They might be ſaved; But St. *Paul* and the Primitive Chriſtians were wiſer then to leave a certain way of Salvation for a meer Poſſibility of being Saved.

Beſides The Proteſtant Religion is the ſafer becauſe it Enjoyns you to believe no more then you do already, and only Obliges you to Reject ſome New Whimſies, which may ſafely be omitted whether the Doctrine be true or falſe; for Example, tho' the Doctrine of Merit were True, Yet 'tis more ſafe to depend upon the Merits of Our Saviour, than upon our Own; If there be a Purgatory, Yet 'tis ſafer to make our Calling and Election, ſure by Piety, and Repentance, in this Life, then to Rely upon future Purgations; If the Saints do hear, yet 'tis more Safe and Profitable to make our Prayers, and Addreſſes to God, And even if Tranſubſtantiation it ſelf were True; Yet it would be ſafe to approach the Altar, with that Preparation, and Reverence, our Church enjoyns, but if it be not True 'tis very Unſafe, and Plain Idolatry to Adore corruptible Bread, for the Ever-living and Incorruptible GOD.

Sect. 114. And as to the Eighth and laſt Objection, I Anſwer, That nothing is more Ingenuous and Praiſe-worthy, than to Confeſs and Forſake ones Errors; And nothing more Dishonourable than to be Obſtinate in a Bad Cauſe. If it had been a Principle that were Juſtifiable, *That one never ought to change ones Sentiment*: our Saviours Preaching had been in vain, ſince there could be neither Converſion nor Reformation, without ſubverting this *Specious Principle*. But the Truth is, the Principle is not Good, but Worldly, Proud and Deceitful,

ful, and tending to keep us always in the wrong, if once we happen to be so. On the contrary, when the First Impressions are *Ill*, we are Oblig'd in *Honour* to change for the *Better*.

Sect. 115. But what are the mistaken Notions of *Honour*, to the Salvation of ones *Soul*? Or have not you done enough to vindicate your *Honour*, that you have stuck to an Abdicated Cause till you see it so entirely baffled that 'tis become the Derision of *Europe*?

Sect. 116. Have not too many of you already been Misguided by your Priests into so much Villany, that your *Guilt* robbs you of the *Comfort* Good Men might have in their Sufferings? Are you not render'd Poor and Miserable by being **Tools** for an Insatiable **Clergy**, that suck from you all they can get, even in this Extremity? And have not they, **for their own Ends**, prompted you to all the Rebellions you have been guilty of, from whence your Forfeitures, Confiscations, and Miseries have proceeded?

Sect. 117. On the other side, Gentlemen, you find that the *Protestants* are an Honest Good-Natur'd People, infinitely kinder to you than either you deserv'd or hop'd for; And above all, *The* KING, whom you had Provok'd to the last Degree, *Spitefully* and *Unnecessarily*, and consequently from whom you expected no Mercy; has yet graciously manifested Himself to you the most *Generous* and most *Merciful* Prince in the world: So that you never suffer'd less *Persecution* for the Exercise of your Religion, than at this day. All which being considered, This seems the most proper *Juncture* that ever happened, to Undeceive and *Convert* you, and to Dispose you to a Thorough Reformation, and to become Good *Protestants*, and Good *Subjects*.

Sect. 118. And surely those of the Protestant Religion will co-operate all they can to this Conversion, by Exhortation and Example, by Good Offices and Good Advice. And certainly the *IRIS'*

worthy of their Care, and are endued with such *Excellent Qualities*, as will deserve and recompence all the *Pains* that shall be taken in that *Pious Work*. For it cannot be denied but that the *Irish* abound in the *Perfections* of Body and Mind. If you survey their Persons, you will find their *Complexions* Good, their *Constitutions* Healthy, their *Limbs* Nimble and *Active*, their *Stature* Tall, and their *Bodies* Strong and comely: *And* if you search their *Minds*, you will find them Religious, Constant, Patient, and *Faithful*; very *Docible*, and desirous of Instruction; Naturally inclin'd to *Manners* and Complement, *Generous* beyond Example, and Profusely *Hospitable*, even to a Fault. *And* in short, If it were not for the *Bad Principles* of their Religion, they would be *very good Neighbours*, *good Subjects*, and *good Men*.

Sect. 119. 'Tis true, That the best *Edge* is soonest *Turn'd*, and the sweetest *Wine* makes the sowrest *Vinegar*; *And* the best things when corrupted, degenerate into the other Extream: *And* 'tis as true, That these *Vertues* of the *Irish*, for want of Instruction and Cultivation, are become Intollerable *Vices*: Thus their *Religion* is dwindled into *Superstition* and *Bigotry*, their *Constancy* turn'd to *Obstinacy*, their *Patience* to *Stupidity*, and even their *Fidelity* is become the Cause of the *Perfidiousness* and *Ingratitude* they are accused of.

Sect. 120. *And* it is to set them Right in these Important Matters, that is the Charitable Design of these Papers; Which if they take Effect, will *Restore* the Splendor of their *Vertues*, bring them from *Darkness* to *Light*, and from *Ignorance* and *Misery*, to *Happiness* and *Understanding*.

Sect. 121. And since there is a great deal of Truth in the Petition of the Miserable *Irish*, to the *French* King, setting forth their Deplorable Condition, and the insupportable Calamities they have Suffered, And that they have Postpond all that is Dear to Men, so (I say the Mistaken) concerns of Religion, Does it

it not hence follow, That if they have Done and Suffered thus in a Bad cauſe, They would have Done yet better in a Good One, being rightly Inſtructed. Is it not then a Noble Work and Worthy our Greateſt Dilligence to *Adviſe* and Inſtruct them Effectually? And ſhould not We from this Conſideration, be Prompted to Labour Your Converſion, and ſhould not you from hence be Cautious to avoid Thoſe Superſtitions, and Follys that have Reduced your Miſerable Countrymen to that Wretched Condition.

Sect. 122. But 'tis Objected that the Iriſh Converts are not Sincere, and will Apoſtatize when Time ſerves, and it might be true if they were Forc'd and Perſecuted to it. But ſince they are under No Perſecution for their Religion, ſo that their Converſion is Voluntary; One may ſay that the Suggeſtion is falſe and Uncharitable: as may be ſeen in the firſt *Converts* and in ſome of the Nobleſt Families of this Kingdom whoſe Converſions were Sincere, and whoſe Poſterity have Proved Champions for the Faith. Nor can a few inſtances of the contrary, eſpecially when Under Temptations that were Inſuperable to ſome of our own, Juſtify an Objection ſo General. Beſides Time, Inſtruction, and Example ſtrengthen thoſe Notions that were weak at firſt; and their Children will be firm and free from the Pre-poſſeſſions of their Fathers, which conſideration alone is ſufficient to Induce Us to Labour Your Conformity.

Sect. 123. But 'tis farther Objected, That no People was ever more Ungrateful and Perfidious than the Iriſh have been to the Engliſh, after Innumerable Favours Receiv'd from the Government, and Obligations from Particular Men: And the Matter of Fact is True, but yet the Aſperſion is not Juſt: For whenever Two Obligations concur, an Honeſt Man is bound to Prefer the Greater, and to Reject the Leſs. If my Father and my Friend Quarrel, 'tis no Un-

faithfulness to my Friend that I help my Father? 'Tis reckon'd to Abraham for Righteousness, that he would have Sacrific'd his Only Son at the Commandment of GOD. And 'tis Frivolous to Object the Unnatural Barbarity of an Action, when 'tis *Commanded by GOD ALMIGHTY*, who will either prevent the Doing it, or confer Circumstances that will Sanctifie the thing.

Sect. 124. In all Cases one is bound to regard the Superiour Obligation; And therefore when the *Command of* GOD and the Prosperity of their Religion and Countrey, as They thought, came in Competition with their *Obligations to the English*, They should not be Accused of Ingratitude or Perfidiousness for preferring the former.

Sect. 125. And 'tis certain, that Accuse them of what you will, as long as they continue Papists; they will (Maugre all Obligations) Destroy the Protestants, as often as They get Opportunity, and the Priest bids them: For here lies the Secret and Spring-Head of all their Faults and their Misfortunes, That they take the Voice of every Silly Priest, for the *Voice of* GOD.

Sect. 126. And this it is which brings Reproach upon Irish Understanding: Not that you want Wit, or Apprehension, but that you are Credulous, and take things upon Trust, and consequently are easily Impos'd upon: All the Stories the Clergy convey to you under the Name of Traditions, you Receive with an Undoubted Divine Faith: Though at the same time, Cardinal Baronius who had better Examin'd them, tells you, *That he Despair'd to find out the Truth, even in Matters which True Writers have Recorded, because there was Nothing remained Sincere and Uncorrupted.* Surely you must have heard of your *Index Expurgatorius*, and the Care that is taken to Raze out and *Cancel* every Text that makes against the *Papacy*. 'Tis probable that you have heard of the many *Forgeries* your Church stands Accused of, and yet you believe every Word

of

of *The Lives of the Saints, and of the Golden Legend* tho' *Ludovicus Vives* confesses, *It is Unworthy Saints or Men; and was Written by a Man of an Iron Forehead, and a Leaden Understanding.*

Sect. 127. But there is nothing more Scandalous to your **Credulity** or **Religion**, than the Ridiculous Account your **Church** has given us of her Innumerable **Miracles**: This **Stabbs** the Christian **Faith**, and **hardens** the Jews in their **Infidelity**: For finding you have Trump'd up so many **False Miracles**, They have little Regard to those that are **True**. And 'tis Observable, That your **Miracles** cannot be for Conviction of **Gainsayers**, since they are not pretended to be done before any but those of your **Own Communion**; And very few at all since the **Reformation**, when there was most need of them.

Sect. 128. In short, One cannot find more **Comical Stories** to Entertain Company, or make People merry with, than many of your **Miracles**, and some of your **Sermons**. and if my designed Brevity woul permit, I could give you many pleasant Instances of both.

Sect. 129 This I say is it which brings your **Understanding** in Question. That you will be perswaded by **Blind** Prophecies, **False** Miracles, **Forg'd** Traditions, and **Doubtful** Interpretations, against **Common Sense** your own **Experience**, and the **Plainest** Texts of Scriptures.

Sect. 130. And at the same Rate they have us'd you in the *History* of your Countrey, which is not only for the most part *False*, but utterly *Impossible*: All your *Antiquaries* pretend to draw every one of your Pedigrees through *Milesius*, all along down from *Adam*; And you are generally tickled with the Fancy: Not considering that *Milesius's* Army and Officers had probably *Their Part* in the Generation of Posterity, as well as he; And that he was not *Pater Patriæ*, in a Literal Sense.

Sect.

Sect. 131. But Gentlemen, to pass by these *Foolish-ties*, and come to a Conclusion: Since 'tis possible that some may labour your *Confusion*, as earnestly as others desire your *Conversion*, it imports you to make it appear, that you can distinguish between *Friends* and *Enemies*, in rendring of our Good Wishes for your Conversion, Successful. If therefore you will diligently Read and Consider what has been said, and Consult Able *Divines* for the Resolution of any Doubts or Difficulties that may remain with you, the LORD giving you Understanding, you may by His Grace be Converted, and in *This World* partake of all the Enjoyments to be found in an Excellent Countrey, under the Best *Prince*, and the Best *Government* in *Christendom*: And in *The World to Come* Enjoy Everlasting Happiness with your Blessed SAVIOUR in *Glory*. But if your Malice to Us, or your Bigotry to the *Priest* has *Enslav'd* you, to such a degree of *Stubbornes's*, that you will not Learn, or be Better Instructed, you cannot Expect that We should *Trust* Men of your *Principles*, that are *Without Reserve* under the Government of *Others*, and Those Our Profes'd and Inveterate *Enemies*. On the contrary, seeing that We can have no *Security* of your Good Behaviour, and that there is no *Safety* but in your *Impotence*; Every Honest Man will concur in such Methods as *Self-Preservation* will both Dictate and Justifie.

Sect. 132. I shall Conclude All, with a farther Earnest Exhortation to the *PROTESTANTS*, MAGISTRATES, CLERGY, and GENTRY, to use Their Best Endeavours to Convert you; who being Their *Tenants*, *Servants*, or *Neighbours*, will be much Influenced by their Exhortations and Example: And if they will take this Happy Opportunity, and attempt it immediately, and *All together*, they will meet with Success beyond their Expectation, and perform such an act of *Charity* and *Wisdom*, as will highly Conduce to the Honour of their *Religion*, the Improvement and Safety of their *Countrey*, the Advancement of their *Estates*, and the Salvation of their *Souls* and yours. And even so be it, Blessed *JESUS*. *Amen*.

And so, Gentlemen, with my hearty Prayers for your Conversion, I am ever, *&c.*

FINIS.

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